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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XV

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October
1934

In perfect love He dies;
For me, He dies for me;
Oh, all-atoning Sacrifice,
I cling by faith to Thee.

In every time of need,
Before the judgment throne,
Thy work, O Lamb of God, I'll plead,
Thy merits, not my own.

Yet work, O Lord, in me,
As Thou for me hast wrought;
And let my love the answer be
To grace Thy love has brought.

—*Henry W. Baker.*

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

VOL. XV, No. 8 ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **October, 1934**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

THE PEEP O' DAY

By Dr. Henry Ostrom

MORNING! The air is fresh; the birds sing at their best. It is a new birth of time. Sameness is relieved, abolished; this is another day. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Psa. 5:3). Surely this is the voice in melody. Mere statement would not suffice—it must be in music. It is the voice in song and also in prayer with the upward look. What a morning glory!

* * * * *

But how early? Rather, how soon after awaking should praise and prayer begin? If there can be nothing in sleep to disturb God's care of us and love for us, shall we, who are the recipients of His marvelous grace, allow Satan to steal the first waking moments and fill them with fears and murmurs and groans and sighs, allowing praise and prayer to be deferred until after this robbery? What subtlety!

* * * * *

For what is sleep? If our Lord "giveth unto his beloved in sleep" (Psa. 127: 2, R. V. marg.), then sleep is a time of special receiving from Him. It is the opposite to worry and struggle and murmur. It is the time when He carries us, as it were, in His safe-keeping over to the very verge of eternity, and after refreshing us there, lo, when we awake He has brought us back to a new world, a new day—a fresh-born, a God-made day. Who then watched and cared? Why, when we were all unconscious, He brought us safely to this symbolized resurrection. Who? Who did it? Who but our Lord? And shall we allow Satan to steal these first waking moments at "the peep o' day," whether we awaken early or late?

Sweet restoration answered with a murmur; wondrous care answered with a groan; consciousness restored and its earliest note a dread! Oh, this cannot be right! Will we who are His own ever learn how to awaken after a night of "balmy sleep"?

* * * * *

Have we ever considered how we should go to sleep? Maybe it is just here that we can find our readiest cure for the shame with which we shroud "the peep o' day." We have heard of turning the gaze to the feet, of counting the sheep going through the gap which imagination has provided, and scores more of man's smart (?) follies for inducing sleep. But really, we are too dusty to sleep well, too dusty with the day's journey! We need to prepare for sleep by being cleansed from dust. *This* dust clings closer than anything mere water can remove. And we have our Lord's precious Word given us for the very purpose of ridding us of defilement. Perhaps we substitute the daily paper, or the funny strip, or the witty phrase. Why, if "he giveth to his beloved sleep," do we find so many substituting such as these for His own blessed Word?

Is it the dust of wearisome thoughts which would sap the sweetness from our sleep? Here is the Word for it: "Ye shall find rest unto your souls." Is it the dust of lustful things we need to have washed away? Here is the Word of promise: "That He might sanctify it, having cleansed it by the washing of water with the word." Is it the dust of business perplexities? Here again is the Word: "Thanks be unto God, who always leadeth us in triumph in Christ." Is it sorrow, the sorrow perhaps of serious bereavement, that clings to us in the form of dusty doubts and murmurings? Here is His own compassion in the words, "Jesus wept." Oh, to let God carry us on into slumber, our minds soothed with the words, "I will never leave thee, nor forsake thee!" Yes, there is a Christian way to go to sleep.

Then, "when I awake, I am still with thee" (Psa. 139: 18). Surely, by looking around, we may not hope to find the wealth deposited in this assertion. It is so emphatically a personal address to a personal Confidant—not *Him*, but *Thee*. Ah, in secret I say, "Father, Thou art now to give to me, even me, in sleep. Father, I start now sweetly receiving. And when I awake, I am still with Thee. If I do not stray when awake, Thou wilt prevent my straying while asleep."

* * * * *

Was not our Lord Jesus, when here in the flesh, also a good sleeper? What an example of a sweet sleeper, when in the fierce disturbance and distress on the stormy lake they call Him to awake! And awakened, how ready, how composed, how in calm possession of all resources He speaks, "Peace, be still", and there is a great calm.

* * * * *

Think you that He is not minutely interested in the sleeping of His own? Did He redeem them with His blood only for part time? No. While they are awake and in the conflict, He watches; and while they sleep, He watches still. If their sleep should include "departure" from the body, or being "caught up," would not their first thought be of Him and to Him?

Let this subtlety of Satan be defeated concerning our awakening.

* * * * *

"Lord, in the morning Thou shalt hear
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye."

* * * * *

Lord, claim my every day, my every hour—and this one at "the peep o' day."

An Explanation

IN THE January 1934 issue of the EUROPEAN HARVEST FIELD, we inserted an article by Miss Elizabeth Knauss entitled "Communism—What Is Back of the System." We received a letter from Rev. Solomon Birnbaum addressed to Dr. A. C. Gaebelein, protesting against the article. This letter was replied to by Pastor

Herbert Hogg and also by Dr. Gaebelein. Inasmuch as Mr. Birnbaum's letter appeared in the April 1934 issue of the *Hebrew Christian Alliance Quarterly*, we sent copies of the replies to the managing editor of the *Quarterly*, asking that these might be inserted in the next issue. Having no assurance, however, that this request would be granted, we have felt it wise and best to insert these replies herewith, so that our constituency might know that Dr. Gaebelein's interest in Israel has been a most practical one in his ministry, and that the Fellowship, as an organization, has sought very definitely to further Jewish evangelization and would not want to do anything inimical to the interests of Jewry.

March 1, 1934.

REV. SOLOMON BIRNBAUM, DIRECTOR
Jewish Missions Course
Moody Bible Institute
153 Institute Place
Chicago, Ill.

DEAR BROTHER BIRNBAUM:

Your letter of February 26th, not signed, addressed to Dr. Gaebelein, was received today in his absence. Dr. Gaebelein has been on the Pacific Coast for some weeks in Bible conference work.

Concerning the article by Miss Elizabeth Knauss in the January issue of the EUROPEAN HARVEST FIELD, I must take the responsibility for its insertion. Dr. Gaebelein did not review this particular article. I will send him your letter with a copy of the article, so that he might review it and make any reply to you that he may wish to do.

Concerning this article, before it was submitted, Miss Knauss asked whether we had any objection to her inserting in her matter any reference to atheistic, communistic, apostate Jews, and in reply I told her there was no objection to such reference, provided there was coupled with it expression of real love and interest in the Jewish people, and a sincere prayer for their salvation. On rereading her article, I can appreciate that some of her argument is based upon the Protocols, even though in one of the quotations the genuineness of them is open to question. I do feel we must recognize in Jewry a group of Jews as described above, and while there may be seasons when it is not timely to emphasize reference to this group, nevertheless I do not feel the recognition and condemnation of such group in the Jewish and Gentile press and in Christian circles would foster anti-Semitism, but would give proper explanation of this disturbing factor and rather allay than encourage such outbreaks by showing that some of these damaging influences are confined to those who have left the wholesome values that reside in orthodox Judaism. In our American life there have been destructive groups, and it has been necessary at times to recognize and disavow such groups, who were creating destructive influences harmful to groups that they were associated with and to the country at large.

Then, again, if you read consistently our paper, you will know that we have very rarely, if ever, entered into a matter of this nature, and if in this instance we have transgressed, it is to be hoped that you will appreciate that we have not gone the length that some have in stressing destructive influences at work in Jewry, and if, after consideration, it shall be found well for us to make some explanation regarding Miss Knauss's article, we shall be glad to do whatever seems proper and best.

In the meantime, be assured that we are glad to have your criticism, and it is our earnest desire that we shall do nothing detrimental to the welfare of your people. We might say that your letter is the only criticism that has come to us.

Sincerely yours,

(Signed) HERBERT HOGG.

456 Fourth Avenue
New York City.
May 27th, 1934.

PROF. S. BIRNBAUM

MY DEAR MR. BIRNBAUM:

My attention has been called to an open letter addressed to me in the *Hebrew Christian Quarterly*. I am sorry that you gave publicity to this letter for the following reasons:

I. It gives the impression that I am the writer of the article to which you object. I did NOT write that article.

II. I did not see that article at all, nor the preceding one, which appeared in the HARVEST FIELD. I saw them after they were printed.

III. While my name appears on the HARVEST FIELD, I have nothing to do with the management of the magazine. Rev. Herbert Hogg is the managing editor and your letter should have been addressed to him and not to me at all.

Mr. Hogg answered the letter addressed to me, on my request. But you never paid any attention to his answer at all.

By doing what you did you have done me *an injury*.

I am widely known as a staunch friend of Israel. There is NOT a drop of anti-Semitic blood in me.

If you have access to my *Fifty Years—the Autobiography of a Servant*, you will read there that from 1889 to 1899 I devoted ten years of my life to a sacrificial service among the Jewish people, created a special literature in Yiddish and Lushan Haqoddesh. In the terrible years of '92–'93 and '94 I did a great relief work among the newcomers on the East side of our city.

You Hebrew-Christian brethren have taken the wrong attitude and I find it does not help you at all among true Gentile believers. The facts I give in my latest book, *The Conflict of the Ages*, are reliable. There is no question that ungodly Jews have much to do with the communistic agitations. But nowhere do I say that the Protocols are of Jewish origin. I state definitely in my book that their authorship cannot be ascertained. 2 Chronicles 19:2 should be read and obeyed.

Cordially yours,

(Signed) A. C. GAEBELEIN.

We have felt that, if the different leaders seeking to promote the testimony to Israel would unite on a basis of earnest prayer and conference as to the best ways of bringing about an effective message to Israel, there could be found a basis whereby constructive presentations could be given, in a loving way, and anything detrimental to these people, to whom we owe so much in the Scriptures and in the person of our Lord, could be avoided. We have every desire to give ourselves to such an end, rather than to promote controversy, strife, and anything that savors of anti-Semitism.

With the Bible in the Wide World

By Vladimir Martzinkovski (Translated from the German)

1. "Beginning at Jerusalem."

In the summer of 1932, in the city of Haifa, I fell ill with an acute inflammation of the ear. This illness was widespread and was ascribed to the sea bathing. I had violent pains in my ears and my whole body was very weak, and I was confined to my bed for a long time. This happened just when I had planned to visit the Jewish colonies in Galilee.

To my great alarm, my hearing was gradually lessening. I was under the treatment of a well-known Christian doctor and followed out his prescriptions exactly. But the state of my health kept getting worse every month. As my doctor was not an ear specialist, he advised me to go to a well-known medical celebrity. Before me was a long period of treatment, with possibly an operation on my ear. I remembered a woman who had lost her hearing in the same way.

All the circumstances were very oppressing, and my wife and I decided to stop looking to human help and to leave everything in the hands of the Lord. The money which we had in mind using for the medical treatment, we sent to a needy Russian emigrant.

The Lord did not leave us without His aid. On that same day, the pus ceased to flow and my hearing was again normal. Today it is exactly one and a half years since that time. Praised be the Name of the Almighty! "For He maketh sore, and bindeth up: He woundeth, and His hands make whole" (Job 5:18). Through this illness, my spiritual experience was enriched and I received a lesson of humility, and joy in my faith was multiplied.

The time of my departure for Europe was already at hand. I had received invitations from different countries to come to visit. But it was my wish to respond to *the invitation to Jerusalem* first, where I had been called to give lectures to Jews. "To the Jew first," as our risen Lord said to His disciples when He sent them out into the world—"And that repentance and remission of sins should be preached in His Name among all nations, *beginning at Jerusalem*" (Luke 24:47).

On the 25th of October, we departed in an autobus from Haifa to Jerusalem. The road wound through the beautiful regions of Galilee and Samaria, bordered with olive groves on the mountain slopes. In four hours we had covered the distance of 175 kilometers and were in the Holy City, Jerusalem.

There I visited the book store of the British Bible Society and asked the manager: "How is business? Do the Jews willingly buy the Bible?" "The business is growing," he answered. "The Jews are especially buying the New Testament."

I was invited by one of my acquaintances, a Christian Arab who works among the Jews, to give my lectures. For his work he has a house given him by the friends of Israel, on Prophet Street. On the front is an inscription in Hebrew—"Seeker of the Truth." As a missionary, he endures many annoyances on the part of some Jews. During his preaching, they make a great noise and prevent others from coming to the service. One day, over the word "Truth" the Jews placed the word "Lie" in capital letters, so that the inscription read "Seeker of the Lie" instead of "Seeker of the Truth." The missionary left the inscription as it was and had great joy that day because the meeting was attended by many Jews. When we seek to find what the lie is, it helps us to find the truth.

At another time, when he distributed Gospels of John, they were torn in pieces and scattered on the street. That same night the missionary had a visitor, a Jew with upturned collar, who came secretly, as Nicodemus. He was a rabbi. On the street he had found a small piece of paper with the name of Christ upon it, and he had come to talk about Him.

I advertised my lectures in the *Palestine Bulletin*. The editor of this paper knew me, as he had been present at my previous lecture upon Wladimir Solowjow, which I gave in 1930 to the students of the Jewish University in Jerusalem. As my advertising was too late to be printed in the regular way, he took care of this himself and even corrected the text.

Later, with the same purpose in view, I visited the editor of the Jewish newspaper, *Doar Khaiom*.

He was especially interested in my knowledge of the Hebrew language. "Where did you learn our language?" he asked. "From a Jewish prisoner in the prison in Moscow," I answered. "What are you telling me? It is impossible!" said he, and added, "You will pay nothing for this advertising, and I will myself write an article about you."

I gave him all the information I could about myself. Because of lack of space, he printed the article before my second lecture. By the way, he wrote in his article: "Mr. Martzinkovski travels from one land to another, giving lectures. He has also given a lecture to the students of the University of Jerusalem concerning Wladimir Solowjow and the prophets. As a Christian believer, he loves our people and is ready to help them, as he understands it."

He said to me: "The missionaries are committing great errors in their work because they demand that the Jews give up their religion at once and go over to Christianity. For this purpose, they also give money to the poor Jews, which they naturally take, laughing at the missionaries afterwards." Upon leaving him, I presented him my book, "With Christ in Soviet Russia." He asked me for permission to print passages from this book in his newspaper.

In the evening, before my first lecture, my wife and I went through the streets of Jerusalem, distributing invitations. The majority received them gladly, but a few refused them. For example, two young Jews stood on Prophet Street. I handed them the invitation, and one of them scoffingly said to me: "We do not believe in *our* God; do you think we must believe in *yours*?" "That is exactly the evil," I answered him. "You do not believe in your God." In fact, when the Jews do not believe in the God of the Old Testament, they do not believe in the God of the New Testament. They do not believe in Christ, because they do not believe in Moses, as He Himself has said.

The evening came on. The Sabbath had come to an end, and the streets of Jerusalem were full of young people, walking to and fro. Over the door of the house, "Seeker of the Truth," was placed a large advertisement in Hebrew concerning my lecture on the theme, "Christ and the Jews," with a notice that, after the lecture, questions might be asked. About 100 men came to the meeting, most of them members of the Jewish Youth, "Khaluzi." "There were never so many people in this room," said the leader of the mission to me. (We must not forget that this room is usually used for "missionary purposes," which keeps the Jews away.)

One evening, someone wrote on the door of the meeting hall: "This is a mission hall. Entering it is forbidden." One of my acquaintances saw a group of Jews, who were about to enter the meeting room, read the inscription and turn away. I was advised to call the police in order to avoid possible attacks from undisciplined elements. I refused, and then said to the audience, before beginning my discourse: "It was suggested to me that I call the police, as this would be the only way to keep order in the room, but I declined, for I know that everyone who is present in this hall has in himself a police—I mean, his conscience and his honor. To you we entrust the keeping of order in this hall." I lectured in the Russian language, and my friend, Mr. Ostrowski, a Hebrew Christian, interpreted me in Hebrew. The audience fully justified my confidence, which I expressed in the beginning, and they kept order among themselves during the entire lecture.

The second evening, the theme of my subject was "Science and Religion," and the last three evenings were devoted to Biblical subjects from the Old and New Testaments. At one time I spoke of spiritual longing and how it can be satisfied. As the foundation for this lecture, I took Isaiah 55, and felt a special inspiration. Among the listeners in my audience was a well known employee of the passport department. After the lecture, he came forward and cordially thanked me for all that I had said that evening. He bought one of each of my books, which I had on display, and invited the head of the mission and myself to visit him in his home.

By the way, I must mention here that I had planned to get a return visa to Jerusalem after my trip to Europe. Having a Russian passport, I anticipated many difficulties, but, through the personal influence of this officer, the entire business went through quickly and I received the visa within two hours. He was fully convinced, through my lecture, that my activity was not in the field of politics but of pure science.

On the occasion of our visit, we found him a

deeply religious man, who was seeking the truth. He had a copy of the New Testament on the table. "Very sorry that you are leaving," he said to me. "Here is a whole group of Jewish intellectuals who are seeking the truth. I will, with pleasure, introduce you to them, upon your return." He expressed sorrow because of the presence in Palestine of so many Christian denominations who were not friendly with each other. At the end, he asked me to tell him about my conversion, and he listened with great attention.

(To be Continued)

He Brought Me Through

"He measured . . . and He brought me through the waters . . ." (Ezek. 47: 3).

Swiftly the waters run,
As though to do me harm—
"He measured and He brought me through"
By His almighty arm.

Deeper the river flows,
My trembling fears increase—
"He measured and He brought me through"
Waters up to the knees.

Faster and fuller yet!
How shall I keep my feet?
"He measured and He brought me through"
And His embrace was sweet.

No longer can I stand;
I leave myself to Him—
"He measured and He brought me through"
Waters in which to swim.

More than my power can meet,
Life's rushing tide flows strong;
Thicker its duties seem to press,
Closer its troubles throng.

Yet, be the stream so deep
I know not what to do,
My Saviour-Lord has plumbed its depths,
And He will bring me through.

And where the waters go,
Green trees spring up and live;
Unfading leaves and fruit they bear,
Healing and food to give.

—*I. M. Fordham.*

NEED FOR PRAYER

By C. Marvakoff

(Translated from the German)

OUR present work consists of ministering spiritually to 56 souls, who constitute our evangelical congregation. They come from different villages, but we thank God for this, because our brethren and sisters carry the gospel of our Lord and Saviour, Jesus Christ, to many places and make Him known through their lives and testimony.

I have made many friends among the Pomaks through giving them the Word of God, which is joyful news. In all the places to which I go, I find people who are glad to listen to God's Word, and that gives me real joy.

While I have made many friends among the Pomaks, yet they are not willing to be converted, for they are very fanatical concerning our Christian religion. The great difficulty is that they confuse nationality and religion. Though they are Bulgarian by nationality, their religion is Mohammedan, and because of this they live like the Turks. They think that the Christian religion belongs to the Bulgarians. They reason that if they should become Christians, they would be Bulgarians; if they continue to be Mohammedans, they are Turks.

I tell them that our faith in Christ Jesus has nothing to do with nationality, that Jesus Christ came from the Jewish nation, and so, nationally, He was a Jew, but that we accept Jesus, not as a Jew, but as our Saviour, sent of God and given to the whole world. We believe in Him and worship Him, for Christ is not a man, who is clinging to his nation, but He is, above all, a Saviour for all lost souls, among all nations of the whole world. They can see that we Christians in Europe are from different nations, but have one Saviour, even the Lord Jesus Christ.

The Pomaks do not understand a religion that has nothing to do with the nation. They just think that if you become a Christian, you will be a Bulgarian; and if you continue to be a Mohammedan, you are a Turk. But I believe the time will come that they will see their need and turn to Jesus Christ. God will have to show it to them. We need to trust God as we labor, and expect of Him that He will turn souls to Himself, to the praise and glory of His Name.

Albania Prays For America

The following letter and prayer were written by a very religious man in Albania, who chants in the Orthodox Church. He has attended some of Mr. Kennedy's meetings and his conversation shows that he is well acquainted with the Bible. He seems to be living up to the light he has received. Pray that he may be truly born again and become a consecrated, fearless worker for our Master. Mrs. Kennedy writes: "When he brought his letter and prayer, to be translated and sent to someone in America, I decided to send them to the Fellowship, so that you may become acquainted with him and pray for him. He has been in the liquor business, but, feeling it is not what God would have him continue, of his own accord he is taking steps to discontinue it. It was interesting to me to have him tell me one day that he remembers my father, Rev. Lewis Bond, who used to come to Kortcha occasionally and preach through an interpreter many years ago."

AMERICAN BRETHREN:

We are all sons of Adam and Eve. As many as believe in the true God and in His Son, Jesus Christ, are brethren.

I heard and read in the papers that, for a long time, rain had not fallen in many places in your fatherland (America). I felt sorry, and the Lord taught me in my conscience to pray to Him and to petition Him. I began my petition on the 14th of August, 8 to 9 o'clock. I continued it on the 15th at 9 to 10 o'clock, and on the 16th at 8 to 9 o'clock I finished it. I write you of my prayers here, which the Lord heard and gave rain here in Kortcha. May He also give you this goodness (rain) in your fatherland and make you happy. Obey and give praise to God and His Son, Jesus Christ. Amen.

Your brother,
GAGI Y. TUSHI.

Kortcha, Albania, August 16, 1934.

* * *

A PRAYER

In the Name of the great Lord, our God, to the Father, Son, and Holy Spirit. Amen.

Lord, unto Thee I call. Listen to the prayer of my voice. O Lord, save Thy people and bless Thine inheritance. In peace let us pray to the Lord for the salvation of our souls, here in the holy churches of our city and its vicinity and in all Albania and every Orthodox Church.

We pray for our king, Zog the First, for his health, for all the Albanian nation, for the American people and American president, that He may grant him health and peace and may listen to their prayers for rain, that it may be useful for plants and fruit, for favorable winds, for health and happiness.

Let us pray to the Lord to open the eyes of our souls that we may act according to the holy gospel and listen to its holy words. Amen.

In humility and obedience toward the Lord Jesus Christ,

Your brother,
GAGI Y. TUSHI.

Kortcha, August 16, 1934.

CONGRATULATIONS

"As for me and my house, we will serve the Lord" (Joshua 24:15).

We are pleased to share the joyful news with you that the grace of God has blessed our home with another baby girl.

Hannah Elizabeth

was born this day of August 8, 1934.

The happy parents,
Fred and Martha Stettler, nee Schaeuble.
Ruda-Pabj. (Poland)
ul. Legjonow 3

"Behold, that thus shall the man be blessed that feareth the Lord" (Psa. 128:4).

"Wherever the starting point, there is an end of the whole way at the feet of God."

Russian Magazine Work

By A. Dobrinin

THE work is going along well, from a spiritual standpoint. Many letters daily, received from Russians in different countries, prove the great spiritual benefit which they derive from the magazine, *Vernost* (Faithfulness). However, we have had heavy loss, during the last few months, in our ranks of contributors. A few of our co-workers on the magazine passed away to be with the Lord: Count M. M. Korff, about 90 years of age, in Switzerland; Colonel P. P. Pelekhin, in Bulgaria, 80 years of age; F. S. Bachman, in China, who died a little earlier; and G. A. Henny, 75 years of age, in Esthonia. These old, experienced, true servants of God had been contributing to the magazine, *Vernost*, exceptionally fine Christian material.

Vernost continues to receive very fine material from the leader of the evangelical movement in Poland, Mr. Wenzkiewich. It is our joy to have fellowship with this elderly, devout, Christian worker. The Lord has also sent us some other valuable contributors. A. Bielomorsky, a refugee from Soviet Russia, gives wonderful material, which we will find in the Harvest Field. Our aged brother, N. Ponomarev, of Latvia, a former justice of the peace in old Russia, now gives us inspired articles on the coming of our Lord. Brother A. Trei, of Brazil, supplies *Vernost* with thoughtful Christian articles, and, for the last month, good connection was established with G. D. Grebenschikov, a very popular Russian writer, who has written a number of volumes of great worth. He is a deeply religious man of high character. In his works, he discusses problems of psychology and religion, especially of the Russian Siberians, the people of the old faith (Staroviery). Mr. Grebenschikov belongs to the Russian Orthodox Church. Occasionally, he came across *Vernost* and, through its pages, we became friends. He gives to our magazine articles on Biblical and evangelical subjects. "God's Glory" is the subject of his article which we are now printing in *Vernost*. In it is expressed, in impressive and poetically beautiful style, the majesty of God, His omnipotence, the necessity of humility on man's part, and also repentance and faith. I wish I could translate some lines of this, but his language is so exquisite and peculiar that it is not so easy to render it in a different language in all its colorful shades of expressions. I believe his articles will be very helpful to those readers who are cold and who need to be called out from their spiritual indifference. By the way, he lives in the United States and admires this country, as well as his beloved, wonderful Russian Siberia.

Through the missionary society, "Licht im Osten," at Wernigerode in Germany, *Vernost* came in contact with a Russian priest-monk, Prince Shakhovskoy. He was formerly a Russian aristocrat, but, after a spiritual experience, went to an Orthodox monastery and he is now a priest with deep convictions. His religious activities are in Berlin. He edits a little magazine, "For the Church—An Organ of Spiritual Revival of the Russian Orthodox Church." His few pages are full of devotion. He does not discuss the rituals of his church, but says things helpful to the soul and spiritual needs. He desired to receive *Vernost* and now he is reading it.

N. Tschaikovsky, a Russian artist in Canada, writes that his soul was brought nearer to God by the magazine, and now he is offering his talent for the benefit of our magazine, free of charge.

Among many letters received by *Vernost*, there are sometimes some very peculiar ones. We just had a letter from Mr. S. Dineka in Canada, who sends to the *Vernost* $2.50 and says in his letter, "From a comrade," concluding it with "proletarian greetings." It is quite clear that he is a communist. This is the first time that *Vernost* has received a letter of this kind from a Bolshevist. Prayers are needed that *Vernost* will be able to help him to be converted to Christ, so that he may be able to write "From a brother," and greet us not with proletarian but with Christian greetings.

A few days ago, the editor of *Vernost* was gladdened by the receipt of a postcard directly from the Baptist Congress in Berlin. There was a special postmark for this Congress—"Welt-Kongres der Baptisten—Berlin-Charlottenburg." Hearty greet-

ings were extended by sixteen fundamental Russian-speaking believers, among them some Russian evangelical leaders: W. J. Gutsche, leader in Poland, editor of the Baptist magazine, *Lighthouse;* James Thiessen, presbyter of the Russian evangelicals in Germany; O. Schaudinat, evangelical leader from Lithuania, and others.

So, the activity of our magazine is widespread and influential, supported spiritually by believers of many countries, from different churches. May I ask good American Christians to support this magazine work in every possible way.

BLESSING THROUGH LITERATURE

By A. Przeorski

(*Poland*)

I SEND three vouchers for sums received, with hearty thanks for this money. My work is going slowly. We live in very difficult times, spiritually, when even believers have a deaf ear for the deeper truths of God's Word, and unbelieving people do not want to hear about God and His salvation.

The Lord has His own way of working, however, and gives His own blessing. Last year I met a young man in the Methodist meeting, who had spent a few years in a Roman Catholic seminary. He read my magazine, we talked and prayed together at my home, and now he claims that he is converted and he has begun to preach these same truths to others. What a blessing it would be if I could have some extra means to help him, so that he could assist me here in the Lord's work! The fact is that I myself have very little for living expenses and work, with nothing at all for traveling and necessary visiting, and thus can never widen my work. In the case of conversions, the new believers are going to richer missions.

In July, I had the privilege of visiting again, after a few years of interruption, the city of Bydgonez, which is five hours' train ride from Warsaw. There is a very zealous and capable sister working there—I wish I could have her for the work here in Warsaw. The Lord used me to lead this sister out of a dead church organization. She was sidetracked for a time, but is now working, as before, with great blessing. I spent ten days in that city and had plenty to do. All day I talked with different souls, and every night we had meetings. Some souls, I believe, were helped spiritually and brought nearer to the Lord. Among them was a lady who was formerly an actress in a German theater. She was organist of the Polish National Catholic Church in that city.

I cannot visit this place very often, however, because the train fare is $5.00 both ways. There are a few souls there waiting to be baptized, if I am able to return. If you were able to send some means to help Brother Bortkiewicz, who is working with me in Warsaw, this sister in Bydgonez, and this newly converted young man, this would help very much in promoting the Lord's work among the Polish-speaking people.

I intend to reprint the pamphlet, "A Golden Bell and a Pomegranate" (Exodus 28:34), which contains some of my own experiences before my conversion. The first edition was used by the Lord, and I have been asked to have another edition printed. I hope to have a larger quantity of Testaments for free distribution, which I shall send to different workers and priests of the Polish National Church.

With the hope that you are standing with me sincerely in the Lord's cause here, I send you my hearty Christian greetings.

AN OUTSTANDING book and one much needed in these times is Dr. Gaebelein's "Conflict of the Ages," now in third edition. Helpful for your reading and for passing on to your friends. $1.00 postpaid. Order from Fellowship Office.

Christian Martyrs in Soviet Russia

By A. Bielomorsky
(*Translated from the Russian*)

The name of the author is a pen name. "Bielo" means "white" and morsky" means "sea's"; thus, the full name means "The White Sea's Man." We cannot give the true name, for the sake of the safety of the believers. He was a Baptist presbyter in Soviet Russia, but was exiled to the terrible North for several years. After awful experiences, he escaped and is now giving a series of articles to Mr. Dobrinin's "Vernost" (Faithfulness). Before this news is printed in Russian, Brother Dobrinin gives this material to the Harvest Field. *We have received much news from believers in Russia during recent years, but there has been no such vivid and full description of conditions under the Bolsheviks as is now given here. The article is quiet in tone, and many observations on the subject are given. We hope to continue this news in succeeding numbers of the* Harvest Field.

I WILL state mainly what I have experienced myself and personally witnessed. God brought me into this fiery furnace, He kept me from burning, and brought me out safely to freedom. I feel that I am unable to relate this in as strong terms as should be used, for there are no words or metaphors to properly impress upon the minds of the readers what I passed through. It is difficult for the readers to understand the terror in the Soviet country—the only way to picture it is to go through it in reality.

Russia is in the fire. I believe that God has permitted this with the definite purpose of cleansing the church and the souls of believers. All persecuted Christians have this same thought. The shed blood of the martyrs and the hot tears of the sufferers have covered the land of Russia, with the purpose that the spiritual conquest in the future should be blessed with abundant fruit. Truth carries a heavy cross on its shoulders. Sometimes, under the burden of the cross, it seems as though Truth is weakening, but, after all, Truth is always conqueror. It is standing at the full height of its majesty, and the tyrant cannot withstand its ever-burning flame.

A Bolshevist commissar once had a frank conversation with a certain representative of the evangelicals. It took place in the Kremlin in Moscow. The commissar said, "Sir citizen, if we Bolsheviks cannot keep our power, the future will be in the hands of the believers. We will prepare the way for you. We have destroyed much, but such people as you are we cannot break down. Your people, with deep conviction, are ready to stand for your beliefs openly and, believe me, we appreciate and esteem you, but, if the conquest will be ours, we will wipe you out."

Ancient Rome planned to drown in blood all followers of Christ and to exterminate Christianity, but it fell, itself, at the feet of Christ. I believe that, after an unprecedented storm, Russia will again enjoy times of gladness and joy. We, or our children, will see Russia restored, resurrected, with the fulness of the light of the gospel. Many Christians in present-day Russia have this faith, though, of course, they believe in the coming of Christ. The hour will come when God will say to the destroyers, "It is enough!"

Churches Represented Among Believers in Exile

In the Soviet Union, all denominations are persecuted. They suffer for their belief. Those members of churches, and societies of believers, who had no living faith and Christian inspiration, shamefully compromised. Perhaps they believe in their soul and, only for the sake of their safety, renounce God in order to get food cards, when they are working under the Bolsheviks. It is a known fact that many people enter the communistic party in order to avoid pressure and to get bread. In exile I met some spiritually dead church members who had been punished for general crimes—I do not refer to them.

It seems to me that I found more sufferers for the faith among the evangelicals. In prison and in exile, I came across Orthodox bishops, priests, and deacons, besides Evangelical Christians, Baptists,

and even some Jewish rabbis, as well as some representatives of the Eastern cults.

The number of exiled religious people is not so easy to compute, since there are many camps of exiles spread out in the Soviet Union. On the shore of the White Sea, on the islands, and on the rivers running to the White Sea, I know there are about 300 camps. These camps are under the same administration as the Solovetsky Camp. In every camp there are, as a matter of fact, religious people. The number of the Orthodox people is great, but, in proportion, I think there are more evangelicals.

The Orthodox priesthood are suffering, at all times, for their religious convictions, but not the Orthodox people of the rank and file. The common Orthodox people, in many cases, are exiled for some general trespass, mostly for resisting the payment of taxes. One woman told me that she had been banished for three years only because she had insulted a Bolshevistic financial inspector, who, she assured me, had raised the tax beyond all reason.

Evangelical Christians and Baptists are invariably banished for their zealous Christian activities. They are brave when it is necessary to defend the faith. They openly declare that it is their duty to obey God rather than men. From among the evangelicals, not only the preachers, presbyters, and deacons suffer, but many from the rank and file.

An evangelical leader was once arrested and sentenced to prison for several years. The G. P. U. (secret police) supposed that if he were driven away, the spread of the gospel movement would, naturally, be destroyed. This supposition, however, was not justified. The evangelist was asked how many members he had. He replied that there were 250 in his district. The G. P. U. sent its agent to the meeting of the believers to see what the evangelicals would do without their leader. He came and saw the pulpit occupied by many members of the congregation, a simple laborer, with hands roughened by work, inviting the people to prayer. They sang hymns, and many testimonies of the love and power of God were given by believers. The agent was puzzled. The following day, the arrested preacher was questioned by the G. P. U.: "You say that you have 250 members; how many preachers have you among them?" The evangelist answered, "All of the 250 are preachers, for all of them know what to say about God's mercy."

Relationships Among Groups in Exile

Even religious people were not always in harmony with one another, being without living, conscious faith. I was astonished to see so many people quarreling among themselves, under such conditions. It is sad, but true, that group divisions continue, even in exile.

I was saddened to see intolerance on the part of some Orthodox priests. A certain bishop made the remark that he despises all sectarians and feels that they are the chief cause of the catastrophe in Russia. He was sure that, in the Russian Revolution, the Evangelical Christians and Baptists were guilty.

Among the Evangelicals and Baptists, though their tactics were different and sometimes they disagreed, there was spiritual harmony while in exile. They were friendly one with another and shared their spiritual and material blessings. I am a Baptist, and I was closely associated in suffering with a very active Evangelical Christian. We understood each other in exile better than we did when we enjoyed freedom. Upon separating from each other, he exclaimed, very much stirred, "My dear brother, is it possible that when we receive sweet freedom, we will continue to disagree, as we did before? No, this cannot be. We are one body in Christ." This Evangelical Christian, in peaceful times, did not care at all for the Baptists, hating their very name, but in this unbearable time of Bolshevistic persecution, brotherly feeling was awakened. In exile, there disappeared intolerance on the part of some narrow Baptists, too. I see now more clearly than before that division among believers is most harmful, and I think that too great a number of organizations is injuring the fellowship of Christians. It is painful to me to learn that, in all the countries of the world, more and more religious organizations are making their appearance. The only thing we need is obedience to our Lord, in simplicity and sincerity.

(To be continued)

NOT TOO GREAT FOR CAESAR

It is said that on one occasion when Caesar gave a very valuable present, the recipient replied that it was too costly a gift. The emperor answered that it was not too great for Caesar to give.

Our God is a great King, and He delights to give gifts to us; so let us delight to ask Him for great things.

Auto Enlarges Ministry

By Mrs. Charles Lukesh

WE ARE glad and thankful that we may again use the vacation time for the upbuilding of those who can and will take part in the Daily Vacation Bible School. We gladly take this additional labor of love, not because we have nothing to do but because we consider it the most important work for the time. We find the school a real help to many. We aim to make it a real Bible School, teaching the Word to all, from the tiniest to the largest children and also the grown people. We again have some mothers taking part for at least an hour before they must go to attend to their duties in their homes, while others are able to stay full time. Pray with us that the searching messages may bear fruit for eternity. We are not satisfied with a mere program of recitations. The older ones have their deep meditations on the passages learned: Psalms 1, 8, 15, and 23, also the Lord's Prayer, and a study of the Gospel of John.

There are 33 enrolled, with an average attendance of 28. The school is divided into two parts. The scholars in my department range from two to ten years of age, and the older ones are in Brother Lukesh's department. It makes it rather difficult to have such a wide range in the ages of those whom we teach, but since we have not many helpers available, we do the best we can. One sister helps us by taking care of the youngest ones at their play, after they have had a period of singing and recitation. In my department, we are taking up lessons on the Life of Christ, illustrated by drawings, which the older tots draw in note books, while the smaller ones also have a time of trying to use the pencil. Then, there are motion songs and the reciting of verses learned. They are learning the names of the twelve disciples, the names of the books of the Bible in song, some Bible stories and questions, and are also doing some map work of Palestine.

Though the above mentioned work and the rest of the work on the home base take much of our time, we also try to sow the seed far and wide, while we may. For the last year or more, we were very much handicapped in this because of the weakness of my heart, as I was unable to go on as long trips on the bicycle as formerly. Thus, we rejoice that the Lord answered prayer and sent us a second-hand car, by which we can now again sow the seed of the Word and expand the work even farther than before. How a car shortens the distance! We have already visited a few of the places to which we had not been able to go for two or three years, and we hope to visit all and go even beyond.

One of our first visits was to the widow of a school director. She had written us touching letters lately, desiring words of help and encouragement in her soul struggle, the result of the religious pretensions so rampant in this country.

We also made several other visits in that village. One was with a pensioned lady teacher, who has a very good opinion of herself. She loves to repeat what some supposed evangelical preacher said about her good works and morality, just as if that blind leader was the final judge. One of the touching cases visited in the same village was an evangelical lady, hopelessly sick, almost in the grave, but self-righteous to the extreme. How badly is the message of true gospel grace needed! Thus, we rejoice to be able to get around faster.

We visited a baker in a town near the above, who pretends to be converted and seeks connections with believers. Yet, his evident indifference to the salvation of his children proves that all his talk is vain. His assertions make it difficult to reach him, though he is not far from the kingdom. He is selling out for a "mess of pottage," fearing that if he should go the whole way and take an open stand for Christ, his business would suffer. Pray for this man and his family, that they may be truly saved and not turn over to such as will keep them sleeping in their self-satisfied condition.

The four posters we carry on the car work splendidly, as they draw the attention of the people passing by. One lady started to copy the words of the text to make a "house blessing" of the same. What an opportunity to give the message to the people! We give out many tracts, yet the enemy is also busy and has many more helpers to sow the tares.

In one of the more distant towns, we visited an old lady of 88 years. For about two hours we

presented to her the promises and warnings of God, but, as far as we could see, her eager clinging to the things of this world would not let the seed take root. On the other hand, a party in trouble very graciously received the message and showed real thankfulness for the advice and encouragement.

On another trip, we met a master joiner, admittedly an unbeliever but open to the message, so there is hope for further contacts and we trust and pray for his salvation. His brother-in-law, a schoolmaster in a nearby village, though he asked us for material for religious instruction for his boys, wrote to us soon afterwards, saying that he preferred to stay as he was, for the present, and would let us know if he should change his mind. Please pray for him and his family, as his is a hard case. On this trip we had with us a school-teacher, who had been helped through our efforts to come into the true light and an experience of full salvation. The above were her acquaintances, and she wanted to witness to them of the grace in her own heart.

On this same trip, we visited another of her acquaintances, a lady in a far distant town. This one welcomed us gladly. One of the first expressions on her part was this: "I don't eat any more meat." She thus indicated the influence of spiritism, which is stalking around everywhere. She was astonished when she heard the fulness of the gospel proclaimed. We left her some printed matter and will possibly see her soon again.

We could fill pages with similar descriptions, but this will suffice to enable you to pray for us more intelligently. Pray that the Lord may strengthen us in every way, that we may be instruments in His hands for the salvation of souls, while it is day, before the night cometh, when no man shall work.

A Call From France

Some years ago, we published an article regarding Mr. Vaclav Lehoucka and his fiancée, Miss Dora M. Bateman, whom Rev. Robert Dubarry of France highly recommends. We now have the following word from Mr. Dubarry, which we submit for the prayerful consideration of our readers:

"These good friends, about whom you printed an appeal in the EUROPEAN HARVEST FIELD, remain ready for service among the Tchecks. Since there are 10,000 of them in Paris, and many more in French-speaking lands, besides lots who are simply passing a little time in France, there would be plenty to do of a far-reaching influence, if Brother Vaclav Lehoucka could be supported in Paris, where our people would aid in prayer and effort. Though times are not favorable to money raising, I mention the case, as it might interest, sometime, your society or one of its friends, since Brother Vaclav Lehoucka is such a rare, earnest, and gifted Christian that I feel sure God would use him most encouragingly, bringing fine reward to his supporters."

MR. AND MRS. V. LEHOUCKA

TWO WAYS OF BEING UNITED

There are two ways of being united—one way is by being melted together. What Christians need is to be united in brotherly love, and then they may expect to have power.

"The way to have a strong faith is to think nothing of yourself."

AN AUTOBIOGRAPHY

By Eugene Nagy

(*Continued*)

THE first definite sign of the realization of my hopes and prayers came in the spring of 1921, when a law was passed creating a pension fund for city employees. Faith was now changing to the "reality of things hoped for" during many years. In September, 1922, I met with an automobile accident while on official duty, and the department granted me a protracted leave of absence for recovery. I would not lose precious time, however, so I enrolled in the Correspondence Course in "Christian Service" of the Moody Bible Institute of Chicago, studying the course as much as the nervous shock sustained in my accident permitted. I also prepared to open mission circles designated as "Lovers and Ministers of Christ," the members of which, through unselfish service, sacrifice, and conduct, were to be "living epistles" of the Master. My elderly church associate (to whom brief reference has already been made) volunteered to cooperate with me in the organization of these circles. Unfortunately, a humorous (were it not lamentable) episode happened to him just at this time, which discouraged him from taking further part in the work.

In the meantime, my leave of absence expired, and, although not fully recovered from the effects of my automobile accident, I returned to duty. I loved my profession, as I still do, yet my passion for the Master and His kingdom far excelled that. On April 13, 1928, I once more applied for retirement, which was now granted, and I retired from my engineering position after thirty-two years of city service. Momentary sorrow, akin to that over the loss of a dear old friend, possessed me as I realized this severance from my profession. Immediately, however, my love for Christ banished such sorrow and, rejoicing and glorifying and thanking the Lord for granting the answer to my prayers, I at once proceeded to the points where, years before, I had promised God I would come immediately to render Him thanks, when He set me free for full time service for Him. The first point was near my old Canarsie home. Arriving there at the station at 105th Street and alighting from the car, I found no one there but the Lord. I sang aloud, "What a Friend I Have in Jesus!" All my singing now was in the first person. Walking to the particular spot on the north side of East 102nd Street, forty feet west of Foster Avenue, I sang, "Come Thou Almighty King." Reaching the spot, upon my knees I gave thanks to Him, reading portions of my pocket Testament and then beseeching Him, "Guide Me, O Thou Great Jehovah," again praising Him as "Holy, Holy, Holy, Lord God Almighty." Walking back to the station, I rejoiced as I sang, "He Leadeth Me." An hour later, I was at my second point, the altar step of St. Thomas Church, where, silently kneeling, I gave Him thanks once more.

There were still several matters to be attended to preparatory to my departure as a self-supporting missionary in Hungary—the purchase of an orthophonic victrola with records, among them seventy church hymns, besides securing passport, visas, and passage on steamer for my family and myself. Sorting out and packing of books and clothes and many other details kept me busy. I also thought it advisable that my status as an accredited missionary in Hungary should be established. Accordingly, having received a letter from the minister in whose church I was an elder, I presented same to the *American European Fellowship*, applying to be appointed as their missionary in Hungary. My case having received favorable action, and the credentials of the *Fellowship* now being in my possession, I was ready for the journey.

With my wife and two children, I sailed from New York on the *S. S. Muenchen*, April 19, 1928. We had a rather stormy passage, but this did not prevent me from going on deck at nightfall in mid-Atlantic, the boat rocking from stern to stem and side to side, terrifying billows surging all around the ship, the wind blowing a gale, with continuous loud shrill noises across the numerous steel cables. There, with a firm grip on the cable, I sang one of my favorite hymns, "Guide Me, O Thou Great Jehovah," as loudly as I could. The fearful sounds all around me swallowed up my voice and I myself did not hear a word of it, but the Lord did, I am sure.

After a ten-day trip, we landed in Bremen, and then a thirty-six hours' ride by fast train brought us safely to Hungary's magnificent capital city, Budapest. Because of needed rest after the sleepless night on the train, and in order to view the beauty of the city, we made a two days' stop in Budapest. Taking the

morning train, we reached our point of destination, the city of Hodmezovasarhely, that afternoon, May 4th, at 4 P. M. The day following, I was already touring the city in order to study the spiritual needs and be ready with plans to be put into execution as soon as my home would be permanently located. A plot of ground having been offered for sale at the address, Zrinyi-u 71-a, and being suitable for a home and as a center for my missionary activities, I purchased it at once. Without loss of time, I personally prepared the plan for our home, providing for an extra large room suitable for gospel meetings and conferences. Construction work was carried on during the hottest July on record here. Walled into the brick masonry foundation at the southeast corner of my home is a tin receptacle containing a manuscript statement telling of the constraining love of Jesus which brought me here and of my missionary plans and activities. The box also holds a U. S. A. silver dime and a two-cent postage stamp. Two centuries may pass before that box will once more come to the light of day. Oh, may there be a most abundant harvest to the work I am now doing, before that time, is my prayer!

On November 1st, our home being completed and furnished, we occupied same, and now faith, "the substance of things hoped for, the evidence of things not seen," had become a full reality, for here I was, with heart aflame with love for Jesus, engaged in full time service for Him. There was my small, nicely decorated sanctum for prayer, with a small round table in the center containing my Bible and hymn book, and the walls hung with my favorite pictures, in gilt frames, *Christ and the Rich Young Man*, *Christ in Gethsemane*, *Christ Before Pilate*, and *Christ on Calvary*. I had a further token of the Lord's love in that I was privileged, as I entered this dear little place for prayer at various seasons during the day, to hear and accompany the singing of the same inspiring church hymns that I loved so much in America, now rendered on my orthophonic victrola. All this had been the burden of my prayers during several years. When the intellect would say, "No, how could it come to pass?" faith would whisper the positive answer, "Yes, surely, some day, somehow, it will come to pass." All this was now a full reality before my eyes. Faith had triumphed. Praise and thanks to Him forever!

The construction and furnishing of our home having been completed, the city physician called to make the customary sanitary inspection of the premises. As we entered my little sanctum of prayer, the doctor, who is an elder in the local Reformed Church, asked, "What brought you from beautiful America to this stricken land of ours?" Pointing to the picture, *Christ on Calvary*, I answered, "The happening which you see represented there. The love of Christ is solely responsible for my coming here." Then, with a cordial handshake, a solemn bow, and with the words, "God bless you and your efforts," he departed.

Seeing the want of proper regard for the Sabbath, the irreverence shown towards God's holy name, and the indifference toward the life in the Spirit and things of vital public interest, was a sad feature of my experience shortly after my arrival among this otherwise most lovable, honest, and chivalrous Magyar people. Especially did the blasphemous utterance of a peasant woman, who was rapidly walking by, momentarily tempt me to fly back to dear America as fast as train and boat could take me. But the Spirit at once gave light, saying, "Why, this is the one thing you are here for and not to please yourself," to which I responded mentally, "That is true. While nothing else on earth could prevail, my love for the Master does. Henceforth, all the demons cannot tempt me to leave my post. The Lord alone must order and sound my retreat." With the lapse of these moments, the offending woman passed out of sight and I was unable to plead and have a personal talk with her, which I now always do under similar lamentable circumstances.

The early part of the winter of 1928, I called for a conference of ministers at my home, where spiritual needs and plans for activity were discussed. There followed other meetings of theological students, high school pupils, and workers. Heart to heart messages, singing our sweet American gospel songs in Hungarian, accompanied on the piano by my daughter Edith, prayer and testimony—these were real inspirations to all and bore precious fruit.

After my sad episode with the peasant woman, I lost no time in preparing five kinds of tracts with appropriate selections of Scripture verses, giving my orders to the printer for several hundred of each. My printed matter also included the translation of an American tract, "Bible Helps in Your Emer-

gency." After paying my bill to the printer and reaching home, I found the postman awaiting my arrival with a remittance for my work from a Christian friend in America. The sum was almost equal to what I had paid the printer. Another time, when I helped a very needy couple financially, at that very same hour (as I noted on the postmark two weeks later) a Christian lady in Chicago, six thousand miles away, sent a remittance fifteen times the amount I gave to those poor folks. This, too, was the Lord's doing. His precious name be praised! The American Tract Society also sent several shipments of Hungarian tracts in 1929. So, by this time, I had a splendid store of Scripture tracts, and requests for them came from clergymen and teachers of church schools for distribution among the children.

Tuesday and Friday being market days, a very large number of people come here from the surrounding district, which has a population of a quarter of a million. My valise being filled with tracts, I select a good location on the market square and soon find myself in the center of a large gathering of men and women. A brief gospel message, and then the distribution of tracts follows. I change my location several times, following this same procedure in each instance. There is evidence of real hunger for the Word. The tracts are carefully preserved and are means of blessing to whole households as they find their way to distant homes.

The laws of Hungary are highly moral, perhaps somewhat too much seasoned with mercy for this world of sin. There is a law against blasphemy. Soon after I began the work of handing out tracts, a woman was arrested for such offense and was given the choice of a heavy fine or eight days in jail. When visiting outlying districts or other towns, I always have an ample supply of tracts with me. Laborers and mechanics working on the roads and farmers ploughing their fields are never overlooked, but are handed tracts and told of their essential need of faith in the Lord Jesus Christ for salvation.

(To be Continued)

IN ALBANIA

DEAR FRIENS:

Our station here consists of Mrs. Kennedy and myself, Mr. and Mrs. Jacques, our fellow missionaries, and our young Albanian preacher, Mr. Nikolla Cheno. Mr. and Mrs. Jacques are getting a good hold of the language and, to perfect themselves in it, as well as to get a clearer view of the needs of this field, they are considering visiting other towns where they will be obliged to use only Albanian. We would miss them very much at this centre, but we realize that the future of this Evangelical Mission work must fall on younger shoulders and we pray that the Holy Spirit will lead them in every move they make.

Mr. Cheno is still inexperienced, but we trust he will be equal to the responsibilities of the future. Kindly keep praying with us for him. He is a graduate of the St. Andre Bible School of Austria. Previous to going there, he studied at Anatolia College, Salonica, Greece, so, being familiar with English, he has the free use of my study library.

Our Boys' Building on the hill has been utilized as a place for convalescents, especially young men, who enjoy the sun and sprinkle baths and fresh air it provides. I have been sleeping there myself, off and on, and conducting family prayers in the mornings. Pray with us that this property may yet redound unto His glory and the saving of souls, although our former plan was to have it as a boarding house for the older boys of our school.

We are now emphasizing direct evangelistic work. With some of our former contributors financially unable to help us, and with the low value of the American dollar, we are struggling just to meet our actual expenses. Personally, for three or four years, I have not only been unable to draw any salary, but have tried to supplement, from all my private resources, what our contributors have sent in. Will you not kindly pray that this coming year may be a good one in our mission, both spiritually and financially, but especially spiritually. Pray that souls may be saved, that we may have the joy of seeing definite and courageous conversions on the part of people, who will fearlessly stand with us in our evangelical position. The greatest burden on our hearts as we pray is that the authorities will grant us easy access to other parts of the country, for the field is before us and we are being restricted.

With sincere gratitude for any cooperation on your part in our service for Albania,

Faithfully yours,

PHINEAS B. KENNED

PREACHING TO JEWS IN LATVIA

By Arthur Bluhm

I REJOICE with joy unspeakable because of the grace that is given to me, the least of the Lord's servants, to preach the unsearchable riches of Christ, to Jews and Gentiles. What can be more satisfying to a human heart that has been rescued from sin and washed in the Blood of the Lamb than to continue the work which the Lord Himself started and which the holy apostles pursued (Mark 16:15)?

I have better opportunities to reach the Jews at the seashore than anywhere else, for they gather there in great crowds during the summer season. Many of the young Jews are fleshly minded and ask only foolish questions, but a great many are thinking people, to whom I can explain the reason why God sent the Saviour thus and not otherwise. As they ask questions and desire explanations, I can see that many of them know the Scriptures and are anxious to learn the trruth. The other day, a man who had been listening to our talk for a while and was supposed to be a believer gave the Jews some explanations along Scriptural lines. At once they ridiculed him, for his teaching was not quite sound, and they said to him, pointing to me: "Ask this gentleman. He will tell you how things are—he knows the Scriptures."

A certain Jew, who has been on the stage for many years, all over the world, is daily by the sea, with his three boys. I gave him quite a lot of literature, and now he is reading the New Testament. Another Jew, who has had crippled feet from his birth, brings his little children to the seashore while his wife is making their living and caring for the home. I believe he will soon make the Saviour his own. Will you not help me pray for these dear people, that the Holy Spirit Himself will enlighten them and help them to receive the gospel truth. Some Jews say, "We do not believe these things that you say about Jesus. Why do you talk to us?" I reply, "Because the holy apostles, who were Jewish men, brought the gospel to us Gentiles first. It is my duty now to bring it to you, who do not believe and do not know that He came into the world to save sinners (I Tim. 1:15)."

As to the hospital work, I can report that many sufferers in the City Hospital have been comforted by God's Word, both spoken and written. Many, too, have found peace in Him, who giveth peace such as the world cannot give. The other day, when I again paid a visit to my sick friends, I met a goodly company of young Jews. Some were soldiers, who had come to see a sick friend. When I offered them the printed Word, they refused to take it, so I felt impelled to testify to them of Jehovah, who had made Himself known unto Moses as the God of Abraham, Isaac, and Jacob.

When I went on to the Women's Department, I met a poor soul in deep distress. She was not able to move at all, as she had undergone an operation on her head, the day before, but as soon as she understood that I had come to comfort her soul, she repented of her sin. The Lord had already worked in this poor sufferer's heart. In a weak whisper she told me that, when she was going to the operating room, it had been shown unto her that because of her awful sins she was locked out of the kingdom of heaven. The earnestness of her repentance was written on her face and, when I gave her consolation from God's own Word, she eagerly drank it in, like one parched with thirst. It is impossible to describe in words the feelings of a soul that has passed from death unto life, but glory to God for His great salvation, by which man becomes a new creation through Jesus Christ our Lord (II Cor. 5:17).

Because of that plot in Latvia, our government put our whole country under a state of war. No open air meetings are permitted, at present, but wherever the Lord opens the door, there, by His grace, I proclaim the gospel. A Baptist minister in a small German community went to Germany for two months to regain his health, and asked me to hold his meetings on Sunday mornings and on Thursday evenings. Pray that these people, who are cold, like the walls of their little prayer house, might be revived by the Holy Spirit of the Almighty, that they might begin to seek the one thing needful (Deut. 4:29; Psa. 9:10; Matt. 11:28).

On the Lord's Day, about 12 o'clock, upon re turning from a gospel meeting, I passed a large Lutheran church. The service had been dismissed and the people were pouring out. I presented to them tracts and Gospels, in His Name, but my supply was not sufficient for them all. At their request, I promised to bring more next time (Amos 8:11).

Brethren beloved, pray for me and my native land as I pray continually for you and for America. I see that the communists are causing you great trouble. May the Lord free you from this awful epidemic!

LABORING AMID DIFFICULTIES

By John Gordiuk

(*Poland*)

IT WAS a pleasure to get your letter and to hear once again about your prayerful interest in my work on the Lord's field here. I have been very busy with the matter of removing to another place, as I wrote you in my last letter, but many difficulties have arisen, so that it could not be done as quickly as I at first thought. Our heart's desire is to know and to do God's will, whatever that is. "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness" (Psa. 143:10).

The Lord's work here is going on slowly in comparison with the work of the evil one. We can scarcely imagine how many workers the latter has; on the other hand, there is constant need for true, faithful workers for the Lord. Again and again we need to pray that the Lord of the harvest will send forth laborers into His harvest.

We are very happy to have such a wonderful Saviour. How sweet is communion with Him, how precious are His words, and yet, millions of people now living know nothing about Him, having no joy, no peace, no hope for eternity. Do we feel our obligation to bring them the good news of salvation in Christ Jesus? Oh, may the Lord fill our hearts with His compassion for those lost souls! See Psa. 86:15; Matt. 15:32.

Praise the Lord, He is keeping us here and blessing our work on His field. Many souls have found their salvation in Christ Jesus, but in comparison with the rest of the people, they are like "drops in the sea." How much work we have before us! The enemy of God is working diligently through his servants. He sows atheism, heresy, quarrels among the children of God, and keeps the people within the walls of the dead church, the servants of which use all sorts of means to destroy God's work.

A few days ago, I held a very blessed meeting in a certain village where, several years ago, a Greek Orthodox priest gathered a company of his sheep, made them tipsy, and arranged for the beating of the brethren who came for a meeting. From that time on, souls began to seek the truth, and now there are many souls who have been saved by the grace of God. The enemies of the gospel are silent for a time. Such cases are not rare, but the Lord permits all that for His glory.

John Gordiuk and Family

A very great obstacle to the Lord's work here is the law with regard to meetings. The authorities give their permission to have meetings only in special houses, which meet the legal requirements as to sanitation, etc. In many villages, there is no such house to be found. The people invite believers to come to them, as they desire to hear God's Word. If the believer comes, many people gather to hear "something new." But in every place there are enemies of the gospel, who immediately go to the police and stir up trouble. I have had this experience three times. Present-day material conditions make it very hard for believers to build special houses for the meetings.

There are many other difficulties in our way—

but what shall we do? We pray that God may give us strength to overcome all these things, and the ability to work under whatever condition He permits. He will sustain us in our infirmities, because He said: "I will never leave thee, nor forsake thee." He is faithful to His promises, so we may say with the apostle Paul: "I can do all things through Christ which strengtheneth me." We ask only that God's dear children help us to preach the gospel of Christ, "which is the power of God unto salvation to every one that believeth." The door is open now, but possibly it may be closed very soon. Pray for us. We are living in a very serious and responsible time, when events are transpiring around us very rapidly. The coming of our beloved Lord is very near. We want to meet Him with smiling, joyful faces, as good and faithful servants.

I greet the whole dear family of the American European Fellowship. May He reward every member, according to His promise! May He bless everyone with full blessing in Christ Jesus!

Christ is not one jot poorer for all the forgiveness which He has given away to great sinners. There is the same virtue in His merits to save now as there was at the very beginning. Oh, the riches of the grace of Christ!—*John Bunyan.*

"If God hath made us kings, why do we live as beggars?"

Weakness is God's best workshop.
—*Rev. Charles A. Fox.*

OUR APPRECIATIVE READERS

"I greatly appreciate the labor of love you and your associates are giving for the needy work in Europe. The *Harvest Field* sends us to our knees each month in behalf of the down-trodden people of Europe, especially Russia."

"We are enclosing herewith draft for the Fellowship's work in Europe. After reading the reports of those faithful, humble workers in Europe, we pray that our remittances might be increased. When similar reports come from so many other places, we are compelled to exclaim, 'Who is sufficient for these things?' We are thankful that we still have the privilege of prayer, and by this means we may enlist others who can do more financially than we can."

"I am glad to have your magazine, and though it is painful to read about the great needs and be unable to help, we are enabled to pray, and our God will answer (John 14: 13, 14)."

"The *Harvest Field* is counted as a first grade magazine here, and is read, every word, with the main issues taken to the Throne in family prayer. This is of more value than the accompanying all-too-small offering."

WE HAVE just received from the publishers, Prof. Vladimir Martzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. 364 pages. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.

A Missionary Journey

By Ilie Hamaliuc
(Roumania)

YOU will be interested to hear how the Lord's work is progressing in this part of Roumania, under the new Ministry. In some places persecutions are getting acute again, and many are wondering what will happen. A new regulation for all confessions is being worked out, and the question is, how much liberty will be given. We are praying that the Lord will have His way and our committee be able to induce the Ministry to lay down rules that will be in harmony with the Scriptures and, therefore, acceptable.

Recently, I made a missionary journey to a number of villages. In going to one village, the road was so bad, almost impassable, that it took me eight hours to go fifteen miles on foot. Most of the bridges had been carried away. As I approached the village, I met the chief of the rural police, who knew me, as he had arrested me once before, when my dear wife accompanied me, and led us, on foot, from one village to the next, till we reached the town where the district court was. There we appeared before the court and were immediately released. Now he tried to force me to turn back the way I had come, but as I was tired from the long walk, I asked him to let me go into the village so that I could rest and get something to eat. He refused, so I told him that I was a Roumanian subject, my papers were in order, and I would go on to the village in spite of him—he would have to arrest me and take the consequences. He then let me pass.

I. Hamaliuc and Family

In this village I could not hold any meeting, as the gospel hall had been closed by tha euthorities, so I rested there and moved on to another village, where we had most blessed fellowship and saw many newcomers in the meeting. Many precious souls are turning to the Lord, and there is quite a revival in this section. I visited for twelve days and held meetings in ten Assemblies, and the Lord blessed greatly. The sad part of it is, that there are so few laborers and so many calls. Pray for us, that the Lord may find us faithful.

ENCOURAGING WORD FROM ESTHONIA

By Ivan Moriakoff

(*Translated from the Russian*)

I AM visiting many villages in our district, my wife accompanying me. Conversions are taking place, from time to time. Some great sinners are attending our services, and one of these recently confessed his sins. Some followers of the Adventist movement are now coming to our meetings. We are especially gladdened by the success of work among the young people, who are very zealous in our gospel meetings. The children, too, are coming from 12 villages. Our seekers after the truth help us in our missionary work. They clean our rooms free of charge and do other helpful things.

I preach and talk against sins which are taking hold of the people. Very often I am absent from my home for four weeks at a time, wandering about, from village to village, and testifying about the salvation which is in the Lord Jesus Christ. The fruits of the Spirit in the new converts are evident. In one case, a young man confessed that it is not so easy to follow the gospel teaching, because he had formerly been accustomed to take the property of his neighbors, while in the woods, but now, as a Christian, he cannot do this.

In Kukuevka, we visited a sick person, and when we prayed for him he arose from his bed and asked the Lord to forgive him of his sins. From that day, he recovered. He was accustomed to smoking, but now, when he was offered a cigar by his neighbor, he refused to accept it.

I have just received a letter from Russia from a believer who has been banished to the far North for three years, because of his faith. His family is left in a destitute condition at home.

The Orthodox priests are attacking our evangelical efforts, as never before. We are called sectarians and are blamed for our convictions. Sometimes I am called to debate with Orthodox missionaries. They are now being sent to our villages with plenty of Orthodox literature, in order to preserve their church from our evangelical movement. The Lord helps me to set forth the truth of the Bible, and we have spiritual

Greek Orthodox Religious Procession

victory. Once I invited the people in the audience to prayer, after the debates were over. We are not as well educated as the Orthodox people, but we are enabled to stand strong in the proclamation of the gospel. We are sometimes invited to take part in the funeral services of Orthodox people, and we use the opportunity to preach Christ.

Our soul-winning work is not always without pain. One new convert backslid, but after a while he repented. Those who teach false doctrine are attacking our work all the time, and we have to engage in the difficult work of preventing their bad influence. In fact, all kinds of missionaries are coming to our district now, though it was very quiet before our evangelical work was begun. Our good, elderly Brother Mosherenok frequently comes from Reval to help us, always with great spiritual success.

The political situation in Esthonia is difficult just now, and there are many restrictions for meetings. But, praise the Lord, we evangelicals are free to do our work. The atheists are very busy developing their godless propaganda in our villages.

I am so thankful to the generous American donors who support my work in Christian love.

"IS IT NOTHING TO YOU?"

By Adelaide Addison Pollard

"Is it nothing to you, all ye that pass by?"—(*Lam.* 1:12).

"Is it nothing to you," Christian ministers, that millions of unregenerated Jews are settled in our great cities, within the hearing of the gospel which Jesus Christ commanded you to preach to "every creature"?

"Is it nothing to you" that Israel is blinded only "in part"—that a "remnant according to the election of grace" must be saved "at this present time" and added to the body of Christ, where "there is neither Jew nor Greek," but "all are one in Christ Jesus"?

"Is it nothing to you," Christian church members, that in the synagogues of our great cities thousands of Jewish men and women—some of them on the brink of the grave—listen, week after week, to the counsels of rabbis who are, themselves, in spiritual darkness, as deep as that which surrounds those whom they are vainly seeking to guide?

"Is it nothing to you," Christian workers, that multitudes of uninstructed, unevangelized Jews despise and revile the name of Jesus Christ, and look upon Him, in their pitiful ignorance and unbelief, as a base and contemptible impostor?

"Is it nothing to you," Christian Bible students, that there are, in the colleges, hundreds of intelligent and talented young Jews, whose thoughts and hopes and ambitions are fixed upon temporal success, power, and position? "Is it nothing to you" that these immortal souls have little or no real knowledge of their Messiah as He is revealed in the Old and New Testament Scriptures?

"Is it nothing to you," Christian parents, that all over this self-seeking, money-mad, world-worshipping world—in its mansions and in its tenements—little Jewish children lay their heads upon their pillows, night after night, with no thought (unless it be an unholy one) of the Saviour whom your sheltered and enlightened darlings love and reverence? "Is it nothing to you" that these wandering lambs of Israel, with the dark, unseeing eyes, live, day by day, without the consciousness of the tender Shepherd's blessing, and die without a vision of His outstretched, welcoming arms?

"Is it nothing to you," Christians, saved by grace, that Jew and Gentile are "all under sin"—that "there is no difference" between them in this respect, in the eyes of God—and that "the wages of sin is death"? "Is it nothing to you" that the gospel "is the power of God unto salvation to every one that believeth, *to the Jew first*"? "Is it nothing to you" that you have been "put in trust with" that gospel?

"Is it nothing to you, all ye that pass by?"

—*The Prophetic News.*

The depths of our misery can never fall below the depths of mercy.—*R. Sibbes.*

"We enjoy the *European Harvest Field* and know it stimulates prayer for the great needs."

Statement of Receipts for June and July 1917

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
14567	$2.25	14625	10.00	14671	10.00	14717	10.00
14568	1.25	14626	5.00	14672	5.00	14718	10.00
14569	1.00	14627	5.00	14673	5.00	14719	5.00
14570	4.00	14628	5.00	14674	5.00	14720	5.00
14571	10.00	14629	2.00	14675	10.00	14721	5.00
14572	11.00	14630	5.00	14676	25.00	14722	5.00
14573	5.00	14631	1.00	14677	50.00	14723	5.00
14574	1.00	14632	5.00	14678	5.00	14724	5.00
14575	1.00	14633	300.00	14679	1.00	14725	20.00
14576	1.25	14634	25.00	14680	1.00	14726	10.00
14577	10.00	14635	20.00	14681	5.00	14727	5.00
14578	50.00	14636	5.00	14682	10.00	14728	1.00
14579	1.00	14637	5.00	14683	1.00	14729	25.00
14580	1.00	14638	60.00	14684	5.00	14730	5.00
14581	3.00	14639	5.00	14685	100.00	14731	1.00
14582	40.00	14640	2.00	14686	1.00	14732	5.00
14583	10.00	14641	5.00	14687	11.00	14733	69.72
14584	5.00	14642	40.00	14688	5.00	14734	5.00
14585	2.00	14643	5.00	14689	1.00	14735	6.00
14586	10.00	14644	25.00	14690	18.72	14736	1.00
14587	1.00	14645	20.00	14691	50.00	14737	2.50
14588	1.00	14646	83.00	14692	1.25	14738	2.50
14589	1.00	14647	2.00	14693	1.00	14739	18.25
14590	.00	14648	5.00	14700	41.61	14740	226.00
14591	6.00	14649	5.00	14701	1.00	14741	5.00
14592	10.00	14650	1.00	14702	10.00	14742	80.00
14593	10.00	14651	1.00	14703	2.00	14743	2.00
14594	5.00	14652	160.00	14704	4.50	14744	3.00
14595	11.80	14653	2.00	14705	3.00	14745	95.00
14596	2.00	14654	1.00	14706	3.00	14746	65.00
14597	4.00	14655	.80	14707	1.00	14747	2.00
14598	65.00	14656	5.00	14708	4.00	14748	5.00
14599	32.00	14657	5.00	14709	.00	14749	10.00
14600	2.00	14658	12.00	14710	.50	14750	1.00
14601	10.00	14659	1.00	14711	1.00	14751	6.75
14602	2.00	14660	10.50	14712	50.00	14752	5.00
14603	25.00	14661	2.00	14713	10.00	14753	10.00
14604	1.00	14662	2.00	14714	5.00	14754	5.00
14605	20.00	14663	5.00	14715	2.00	14755	10.00
14606	5.00	14664	5.00	14716	8.00	14756	5.00
14607	10.00	14665	1.00	14717	1.25	14757	10.00
14608	52.00	14666	10.00	14718	50.00	14758	5.00
14609	.70	14667	1.00	14719	10.00	14759	2.00
14610	1.00	14668	25.00	14720	5.00	14760	35.00
14611	1.87	14669	1.00	14721	2.25	14761	1.00
14612	20.00	14670	10.00	14722	11.00	14762	3.00
14613	10.25	14671	4.00	14723	3.00	14763	5.00
14614	35.00	14672	50.00	14724	73.00	14764	10.00
14615	9.25	14673	10.00	14725	10.50	14765	161.00
14616	31.25			14726	1.00	14766	15.00
14617	150.00	Of the amount $13.65		14727	1.00	14767	1.50
14618	10.00	is for the Expenses		14728	10.00	14768	1.00
14619	1.00	Harvest Feast.		14729	5.00	14787	30.00
14620	5.00			14730	20.00	14788	5.00
14621	50.00			14731	20.00		
14622	10.00	14674	$50.00	14732	5.00	Of the amount $24.50	
14623	20.00	14675	1.00	14733	11.50	is for the Expenses	
14624	1.00	14676	40.05	14734	4.00	Harvest Feast.	